

THE Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 25, Vol. XVII.

Saturday, June 23, 1855.

Price One Penny.

God's Latter-day Church and Kingdom.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—*Daniel ii. 44.*

We presume that every person who has read the Bible with any care, is conscious that it foretells a great work to be accomplished by the Almighty in the last days—nothing more nor less than the establishment of His kingdom on the earth, which shall eventually bring into subjection to it every other kingdom, authority, and power. Should there be any Bible readers who are ignorant of these all-important facts, we can only say that it is a strong evidence of the truth of the Scripture which says, that darkness shall cover the face of the land, and gross darkness the minds of the people, and we would recommend such to read the whole Bible over again carefully, especially the writings of Isaiah, Jeremiah, Ezekiel, and Daniel. Then they will gain some idea, however faint, of the great and glorious purposes of the Almighty on the earth in these last days.

Why, is there a single subject in the whole range of the inspired writings that called forth the songs and praise and thanksgiving of the servants of God which this subject did? Is any other topic dwelt upon with more faith and fervour of spirit? Did not the fire of inspiration burn in the bosoms and blaze from the mouths of the ancient Apostles and Prophets most intensely when discoursing upon this

pregnant subject? Were not the glories of that time when the kingdoms of this world should become the kingdom of our God and of His Christ, described in strains of the holiest and loftiest eloquence? Did not Prophets and righteous men desire to see that day, but die without the sight? Did not Jesus himself teach his disciples to diligently pray, "Thy kingdom come?" Was not this the burden of the song of the Elders in heaven—"We shall reign on the earth?"

It is very easy to acknowledge the truth with one's lips, but not so easy to acknowledge it in one's heart. Very many will be ready to say that all we have just written is very true and pleasing, but the realization of the matter—the practical part of the subject, there is the rub! How many amongst the mass of mankind really believe in their hearts that God may be now about doing His great work? And who, notwithstanding all that has been written of it, can realize to themselves a true view of the work in its commencement and progress—its varied phases, and the way in which it would be looked upon and treated by mankind in general? Few, very few indeed.

Well, reader, startle not when we inform you that the kingdom of God is

much spoken of is actually set up—yes, is now existing, and in rapid progress towards the attainment of that position in authority, power, and dominion, which it is destined, according to prophecy, to reach. Suppose we give its past history in brief. First, readers, if you have any idea that the kingdom of God can exist without any relation to space, at once divest yourself of that notion. Room there must be for either an earthly or a heavenly kingdom. Where then is the territory—the place, for the establishment of the kingdom of God. Is there a spot in the eastern hemisphere where a people could grow up in the laws of God, and be as God's people always are—a separate and distinct people, holy unto Him, governed by His laws through the instrumentality of Apostles and Prophets, in short, of the Holy Priesthood? We unhesitatingly say no. The tyranny of emperors, kings, princes, and rulers, and the frigid illiberality of the laws, render it impossible for so choice an institution as the kingdom of God to gather together its subjects, and organize them according to His laws. A goodly land was held in reserve for this purpose, where the iron bondage of the governmental traditions of the old world cannot prosper. Four hundred years ago America was unknown, to the eastern world. From its discovery by Columbus until the present, many of the boldest, freest, and most energetic spirits of the old world have been emigrating to the new, until it now possesses the most enlightened, liberal, and powerful people in the world. Though subject, in great part, to the domination of European powers for a time, God, to prepare the way before Him, inspired many of the people to throw off the foreign yoke, and to adopt a constitution the most liberal in the world, and one which presented not a single obstacle to the establishment of His kingdom.

The place being prepared, now for the commencement of the kingdom. And how was that brought about? Did some great soldier or tyrant make war upon and subdue a people, and then assume the right to rule over them? No, such wickedness and oppression are contrary to the common law of both heaven and that portion of the earth. God's kingdom is a kingdom of righteousness and peace. If it is ever at war it is defensively, or judicially—war either of self-defence, or as a

punishment to the wicked. But the pure policy of the kingdom of God is peace and good will to men, liberty to all to do right, and follow the principles of virtue, truth, and integrity. The policy of the kingdom of God is ever to increase life and happiness. Therefore not after the manner of men did the Lord set up His kingdom in these last days.

Behold that unlettered youth of 15 years of age. He can read and write imperfectly. He goes into yonder wood, and pours out his soul in prayer with faith to the Lord. The heavens open above him, the glory of God descends upon him, God the Father and His Son Jesus Christ reveal themselves to him. He is called to do a great and marvellous work. Afterwards John the Baptist confers upon him the Aaronic Priesthood, and at another time Peter, James, and John bestow upon him the Priesthood of Melchisedec, with authority to build up the kingdom of God, and to administer in all the ordinances thereof, and on the 6th of April 1830, at the house of Mr. P. Whitmer, Fayette, Seneca County, State of New York, United States of America, the Latter-day Church or kingdom of God was organized with six members, Joseph Smith, President, by revelation from God, and was called the Church of Jesus Christ of Latter-day Saints.

From that time its numbers and its influence have continued to increase until at the present the Saints people the Territory of Utah, a dependency of the United States, and the Lord rules there, through His servant Brigham Young.

As God has not used fire and sword to obtain subjects and territory for His kingdom, by what means have they been secured? The subjects by the testimony of the truth, the territory by the oppression of the wicked. The Lord sends His servants into all the earth, crying repentance unto all people. Mankind in general are alienated from the laws of the kingdom of God, and are as foreigners. They may become its subjects by obedience to the law of naturalization, which is very simple—baptism is water for the remission of sin, preliminary to which are faith in God, and repentance of sin. The gift of the Holy Ghost is then imparted by the imposition of hands, which cheers the soul, enlightens the mind, strengthens the memory, purifies the affections, and unites in one the hearts of all. A life of conti-

nual and perfect obedience to the laws and wishes of God is then required, which, if rendered, entitles the subject to every blessing which he is capacitated to enjoy.

How are the officers or Priesthood of that kingdom chosen? By God Himself, He alone having the right—not by Him in person, but by revelation, or by dictation of His Holy Spirit, through those who hold the Priesthood.

How is this kingdom received by mankind in general? In the worst possible manner. The founder of it, with many others, has been barbarously murdered, the murderers still at large. The whole community have been driven at the point of the sword and bayonet time after time. The name of a Saint of God is considered but another name for everything that is false, ridiculous, vile, and degrading, and is consequently evil-spoken of, despised, and treated with contempt, yea, by some it is execrated.

But why? No satisfactory reason has been advanced. The strongest seems to be, "God damn the Mormons," as the Saints of the Most High are designated by the world. At the present time no pains are spared by those who do evil in secret to prejudice the minds of the government and people of the United States against the kingdom of God. It has broken no law to which it is subject, it has done or spoken no evil of any man. God is its guide and protector. It invites all men to become His subjects, to leave all wickedness, and to practise every virtue. Its words are for peace to all men all the day long, eternal life and happiness to all who will have them. Driven from civilization, it has found a refuge in the midst of the Rocky Mountains, where it has erected the standard of Truth and Liberty to the upright of every clime. But even there, in its secluded retreat, does the oppressor hunt for his prey, and strive his utmost to destroy the kingdom of God, by instigating a collision between the U. S. Government and the people of Utah. There seems to be a clique who are resolutely bent upon bringing such an issue to pass, like a parcel of brutal characters who pen two birds or animals in a corner, throw between them a bone of contention, and then urge them on by every horrid imprecation and uncouth gesture to an exterminating battle. But here failure is certain. Utah will not be caught in

that trap, at least if she is faithful to the Lord, through those whom He has appointed. This trick has been tried before with the Saints, and has failed. She will bear much with patience. She will be long suffering and charitable. She will do everything that can reasonably be desired, and more. If smitten on one cheek, she will present the other. But if smitten on both sides, then she will commit her cause to the Almighty, and He will fight her battles, and overthrow her enemies with pestilence, fire, sword, and the elements, yea, they shall be consumed of the Lord, as effectually as were Sodom and Gomorrah of old, and the line of their posterity shall be cut off.

Will there be difficulty between the kingdom of God and the government of the United States? Perhaps there will be, but the provocation will arise outside the kingdom. The kingdom of God is bound to prevail over all the earth—to it every earthly government must eventually succumb, that God may be all in all, but, as far as His kingdom is concerned, this will be done on principles of honour, virtue, and righteousness, not by oppression and wickedness, so that the pure and upright among men will rejoice exceedingly all the time, and the wicked be condemned, and be continually fearing the future. The Saints will not seek provocations, they have higher things to do—their business is to proclaim repentance to all the world, and to build up the kingdom. They know that the Lord will take care of the difficulties, for He has said He will provide for His Saints. But difficulties are bound to arise, opposition is sure to present itself, and as the United States government is now more nearly related than any other government to the people of Utah, it is possible that the next great difficulty and opposition will be with it, though the Lord knows, and every sane man ought to know, that Utah is the most loyal, patriotic, virtuous, and righteous territory of the United States. We cannot do better here than refer our readers to two discourses by President Brigham Young, and one by President Joseph Smith, on the relation of the Kingdom of God to the Government of the United States, published in the *Journal of Discourses*, Nos. 11 and 12.

God has declared that His kingdom shall never more be thrown down, nor the Priesthood be taken from the earth.

What could be a more thrilling and soul-inspiring promise than this? We may expect difficulty after difficulty, opposition after opposition, each more formidable than its predecessor, for how can it be supposed that Satan will relinquish without many a convulsive struggle, the dominion he has so long held, though usurped. But the victory—that will repay. Not only must the government of the United States acknowledge the hand of the Lord, and submit to His kingdom, but the government of Great Britain, of France, of Russia, yea, every government on earth, so they may as well do it with a good grace at first as an ill grace at last. Blessed is he who doeth right when he is obliged to it, but far more blessed is he who doeth right of his own free will and choice. It may be thought a bold word to hazard, but the governments of America, Britain, France, Russia, and every other nation will yet know that if they voluntarily submit their authority to the Lord, through His Prophet Brigham, and bring over their nations with them to the Lord's side, they will save an untold amount of suffering. They may do it now with everlasting honour and benefit to themselves, but if they do not, the judgments of the Lord will eventually reduce them to submission to His laws, perhaps accompanied with eternal shame, and certainly preceded by the most "horrible and heart-rending" suffering.

We know that many people are dreadfully afraid of the "Mormons," but why need they be? The Saints are a poor and humble people, few in number, and destitute of the learning and science of the day. No righteous man need fear the Saints. Do they not traverse sea and land, without purse or scrip, to preach the Gospel of Christ to those that sit in darkness and the shadow of death? Have they not forsaken home and friends and comforts for the sake of truth and peace? Are they not a virtuous and upright people, striving with all their heart and soul to subdue every evil principle, and to continually watch every weakness, that they may be fit temples for the Holy Spirit to dwell in, and that the blessings of the Lord may rest upon them continually? Are they not ready to go to the ends of the earth, if the Lord says go, and to give up cheerfully their money, property, wives, children, yea, even the last drop of their blood, if the Lord says give? Are

not their voices and their hands continually uplifted against evil? Do they not stretch forth their hands to far distant countries to help the upright poor to an abode of comfort and liberty? Then why should fearfulness seize on any but wicked hypocrites at the mention of the name of Saints? Is the time come when one of the Lord's people shall chase a thousand, and two put ten thousand to flight, and do it without moving a foot? Verily the unnatural tremour which many exhibit concerning the kingdom of God, cannot be the attendant of righteousness, for the Scriptures say "the righteous are bold as a lion," but "the wicked flee when no man pursueth."

But for their own sake, why do not the people let the Saints alone? Is it not plain enough for a wayfaring man though a fool, much more 'cute Yankees, to see that every attempt to put down "Mormonism" has only produced a diametrically opposite result? Remember the anecdote of the man kicking the mustard tree all over his field, and then, in a short time after, discovering, to his keen but unavailable chagrin, his whole field covered with mustard plants. So it has been with "Mormonism," and so it will be, for Jesus said the kingdom of God was like to the mustard tree.

As the kingdom of God grows in righteousness, and increases in power and influence, it will attract more and more the attention of the nations, and ere long will be the one great and all-absorbing topic of the day, filling the newspapers with speculation and gossip, quite as much as the present war does. The latest news from Zion will be sought after with the most astonishing avidity, and every step and move which the kingdom makes, will be passed with lightning rapidity from mouth to mouth, causing men's bosoms to heave with the pulses of uncontrollable passion, and raising the nations to the highest pitch of feverish excitement. But amidst it all, let the Elders and the Saints live continually in the practice of righteousness, walking humbly, faithfully, and diligently in their duties before God; so shall His Holy Spirit be their companion, and they shall be enabled to look with calmness and satisfaction, yea with increasing thankfulness and holy joy, when the wicked are paralyzed with fearfulness at the advances of the Church or Kingdom of God.

Christian Preachers and "Mormonism."

A DIALOGUE BETWEEN A METHODIST PREACHER AND A SCEPTIC.

BY ELDER JOHN HYDE, SENIOR.

As several persons rode along in a railway carriage, the time was very pleasantly occupied in the discussion of various topics, political and religious. The conversation however at length seemed to confine itself to two gentlemen, one of whom was a Methodist minister, evidently under the influence of potent religious feelings, which prompted him from time to time to offer remarks, which to him seemed likely to promote the spiritual welfare of the company. The other gentleman very definitely expressed his utter scepticism as to the truth of all religions. Said he to the Methodist—

But if you have any reasons, clear and valid, to urge in favour of your religion and system, why I should embrace the one, and become a proselyte to the other, I am ready to hear you, provided you will allow me equal freedom to scrutinize every argument you advance, for if truth lie on the side of your system and religion, they have nothing to apprehend from the most searching analysis through which they may be passed.

Meth. To a proposal so reasonable, I cordially accede. If, indeed, truth be the element of my religion, it is vitally important that all should know it; if false, it is equally important to discover and crush it, to prevent the evil which error inevitably inflicts. My religion, sir, teaches that the salvation of the soul is "the one thing needful." May I hope that this most transcendently important subject engages deeply your attention?

Scep. It is indeed a subject upon which I have thought often, upon which I am intensely anxious to be altogether right, but who can tell which, out of all the numerous religions, is the one possessing truth and certainty? Can you? Will you undertake to lead me into religious truth and certainty?

Meth. Yes, yes, as a minister of the Gospel—an ambassador of Jesus, I urge upon you the beautiful words of our hymn—

"Believe, and all your sins forgiven;
Only believe, and yours is heaven."

Hallelujah! I love to invite, and exult in prevailing upon, souls to "believe and be saved."

Scep. You are, no doubt, influenced by very benevolent motives and very kind feelings, but it is not with your feelings and motives that I have to do. You proclaim yourself an "ambassador from God," I want to be assured that you are so, that God will acknowledge your authority, and recognize your teaching, fulfil the promises you make, the predictions you utter. If I were in a foreign country, and circumstances rendered it needful for me to claim the protection to which, as a British subject, I would be entitled, I should of course apply to the ambassador of my sovereign. The Queen would ratify what he said, and confirm what he did; the evidence of his ambassadorship would be manifest and undisputed. You say you are an ambassador from the August Majesty of Heaven, and invested with authority to act in His name. Before I place myself under your instruction, you must allow me to demand evidence of your appointment as an ambassador by Him, and your authority from Him.

Meth. Sir, I feel called by the Holy Spirit to proclaim the Gospel to perishing sinners. I have spent several years in reading, study, and college training. I preached for a considerable time as a local minister, and ultimately I was sent out to itinerate and preach with the entire sanction and full authority of the Methodist Conference. Sinners have been converted by scores under my ministry; Glory be to God, I am His servant, I feel I am.

Scep. Sir, your evidence of ambassadorship is no evidence at all. You say you feel called by the Holy Spirit to preach, of course, the Arminian doctrine, that Jesus Christ died for all men?

Meth. Yes, sir, that is the glorious doctrine I feel I am sent to proclaim.

Scep. A Calvinist minister declares that he "feels" called by the Spirit to preach, that your "glorious doctrine" is a lie, that Jesus died only for the elect. You say you feel called by the Spirit to

preach that infants ought to be sprinkled, the Baptist minister declares he *feels* called by the Spirit to preach that your doctrine is false, that none ought to be baptized but those who first believe and repent. You say you feel moved by the Spirit to assemble your members in prayer meetings, and there to call aloud, and at times with great vehemence, upon God, to come down and save sinners; the Quaker declares that he is moved by the Spirit to do nothing of the kind, for it is highly absurd. These ministers, like you, profess to be ambassadors from God. What! the God of order and peace send men to disseminate doctrines the most contradictory and conflicting? Preposterous!

Met. Sir, it is truly a painful fact, that such antagonistic doctrines should exist. They fearfully retard the spread of truth. It is, however, very cheering to think how far the "Evangelical Alliance" has succeeded in uniting the several Christian denominations, for though we differ in some points, on the essential doctrines we are agreed.

Scop. I must emphatically remind you, that yet you have adduced no evidence that you have received ambassadorship from God. We never read that ancient ambassadors from God to men, such as Patriarchs, Prophets, and Apostles, talked of points "essential" and "non-essential." Anything and everything God thought proper to enjoin were by them regarded as essential. The sovereign of this country never sends several ambassadors to a foreign country, to give contradictory representations of her policy, certainly not—the members composing each embassy, in their several gradations and subordinate duties, act in the most perfect harmony. God, according to the Bible, anciently sent ambassadors to declare His behests to men, and no discord ever disturbed the deep harmony that prevailed amongst them. But how strangely do the positions, the teachings, and movements of modern religious teachers contrast with those of Patriarchs, Prophets, and Apostles. The mission of modern divines seems to be to invent and pursue courses of strife and confusion, terminating frequently in hatred and persecutions. The history of your ambassadorship since Apostolic times is written in blood. God is the fountain of peace and harmony. From Him, I am fowled to conclude, you have received no mission. The efforts of your

"Evangelical Alliance" to create union among yourselves, are additional demonstrations that God's ambassadors you are not. Patriarchs, Prophets, and Apostles had not, and needed not, an "Evangelical Alliance" to keep them one—no, taught by one Spirit, they were all taught alike. You teach mere opinions, you support systems of mere human invention. Those opinions you are frequently changing, and those systems you are perpetually reforming. If your opinions and systems had originated with and come from God, you dare not presume to change the one, nor reform the other! Your ambassadorship remains to be proved; until it is, I am compelled to consider your pretensions and instructions as alike unworthy of regard.

Met. I am compelled to admit, that I cannot prove my ambassadorship from God, as an earthly ambassador can prove his ambassadorship from his sovereign. I will also admit that mere "feeling to be sent" is not evidence sufficient, but I have received ordination from those who received it from John Wesley, he having received it through the Episcopacy of the Church of England, her Bishops deriving their orders through the Church of Rome, she tracing her authority and priesthood up to the very Apostles, and, above and beyond all this, God hears my prayers, and blesses my labours, and many rejoice in my ministry.

Scop. You try to trace your authority from the Apostles then, through the Church of Rome, her whom you denounce as the "Mother of Harlots." If she holds true authority, you are guilty for having left, or criminal in remaining out of, her communion. If she had true Priesthood to bestow, she has equal power to withdraw it. Did she not denounce, execrate, and anathematize the English Church and clergy, and their foul and barbarous founder? Therefore the Church of England is without authority, and had none to give Wesley, so he had none to give you. I am surprised to hear you reason in this style, because Methodist and other dissenting ministers pour scorn on the pretensions to priesthood of the Romish and English clergy. But in behalf of your ambassadorship, you urge that God hears and answers your prayers, and blesses your labours. The pious members of your society declare that their prayers are answered, and their labours blessed. If

this be a proof of your ambassadorship; it is equally a proof of theirs. Your argument proves too much, and therefore proves nothing. I will, however, examine as to your prayers being answered. You pray for peace and prosperity in the Methodist society, yet at the present time, its condition is one of strife, confusion, and division, and, like a divided house, its doom and downfall are inevitable. You pour out the burning vials of wrathful words on the Wesleyan Reformers, while they return the fierce and fiery compliment cent per cent! Is your prayer for peace answered? In your prayer meetings you pray for the conversion of England and other countries, while your responding associates reciterate their vehement Amen. Are the people of this country becoming converted? The press demonstrates, with inexorable exactness, that despite your prayers, labours, and sermons, thousands become Papists, and tens of thousands Puseyites, and everything else you consider evil. "Wealth riots, debauchery revels and rots, poverty crouches, woe utters its moan, and starving thousands pine and die! Masses of men and women are, and become, through dissipation, increasingly debased and brutalised. Beautiful women, by hundreds of thousands, are blighted, blasted, and homeless, and the number increases annually at a fearful ratio. Oh horror, hundreds of these once fair beings, fashioned to delight, and formed to shed a halo of happiness around the homes and habitations of men, eye, thousands of them, unpitied, forsaken, and forlorn, seek, by suicide, to forget in the cold grave the cruel wrongs inflicted upon them by fiends bearing the forms of men—agonising wrongs, for which no human law provides prevention, and no earthly tribunal affords redress. These, with other giant evils, stalk on with shameless front, ruthless tread, towering and triumphant crest. These monster evils pour scorn on your prayers and efforts, even in what is called Christian England! Is Europe more or less paralysed by oppression or palsied by superstition? Is Europe becoming converted? Or America? Or Asia? Or Africa? The bitter and crushing truth stands out in burning relief—your prayers are not answered! Either your petitions are wrong, or the God to whom you pray cannot answer! Your arguments in support of your divine ambassadorship are

vain and absurd. Permit me to contrast you with these ambassadors whose histories are recorded in the Bible. When they prayed, the sun paused, and the moon stood still; the heavens became brass, or the clouds gave rain; opposing foes were blasted into blindness, or consumed by descending fire! To attest the authority of those ancient ambassadors, the rolling thunders, the flashing lightnings, the darkening heavens, and the descending torrents were wont to give testimony in tones carrying thrilling demonstration to foes and friends alike. To these ancient ambassadors the Most High revealed His lofty behests, oftentimes in the night and melodiousness of His own august voice, by the undimmed splendours of the gleaming Shekinah, by the glowing Urim, and the glistening Thummim, by the ministering angel, by the ravishing dream, or the transporting vision. Such were the means by which they were taught to know, and sustained while unfolding to men, the mind and mandates of the Eternal. Again I urge home the relentless conclusion, from God, like them, you have received no authority. For a man to assume the duties of ambassador, judge, magistrate, or agent, without credentials, containing his own name and appointment, signed by the proper authorities, would expose him to the fate of a knave, a forger, and a fool!

Math. But you must remember that it is with Gospel truth we have to do, and not so much with the men who preach it. The preacher is nothing, the Gospel every thing.

Scop. Rather expensive "nothings." But suppose I were to say the law of this country is everything, the judge, the magistrate, and the officer nothing! How intolerable, ridiculous, and unpardonable would be my folly! What use were the law, no matter how excellent its provisions, without the duly appointed judge to pronounce, the magistrate to administer, and the officer to execute it? The Gospel was efficient when its principles were taught and the ordinances administered by the Patriarch, the Prophet, the Apostle, or the Elder. Who would submit his legal affairs to the divisions of a self-appointed judge, magistrate, or officer? None but fools! And who would submit the affairs of his salvation to the bewildering and jarring opinions and speculations of self-appointed preachers? Why none but

egregious fools! You speak of the importance of hearing the truth; you mean, I presume, the truth contained in the Bible?

Meth. Yes, sir, that is the Book "able to make us wise unto salvation."

Scep. Is it, then, my duty to act as ancient people were commanded to act? For instance, am I to build, and take refuge in, an ark?

Meth. O no, that was a special message from God, to the people alone who lived then. Such were also the messages to Abraham, to abandon his country and sacrifice his son; to Pharaoh, to liberate the Israelites; to Joshua, to exterminate the Canaanites, and allot their country to the several individuals and nations of whom we read in the Bible, to whom the Prophets were, with those messages, sent—specially sent.

Scep. I perceive the plain principle you postulate. I am, then, to understand, that the messages of Noah, Moses, Jonah, Isaiah, Daniel, and Malachi were not sent to me. I have therefore no title to take to myself the instructions they taught, or claim for myself the fulfilment of promises they uttered.

Meth. Certainly we are not to build an ark, nor be circumcised, nor fly out of Sodom, nor sit in sackcloth and ashes, &c. Warning and instructions sent to ancient Israel, Assyria, Egypt, Babylon, and Nineveh, are not addressed to us, yet it is instructive to read, and absorbing to ponder upon, the wondrous predictions uttered by ancient Prophets and Seers—men to whose rapt spirits were unfolded visions of the mighty future, adumbrating the career of empires which have "brightened, blazed, and passed away"—magnificent spirits privileged to behold, and in-

spired to describe, vast dramas involving the destiny of earth, the august actors in which were to be the lofty intelligences that encircle the throne of the Eternal!

Scep. Sir, sceptic though I be, I feel a speechless admiration at the justice of your thrilling description of these Prophets and Seers! at the faithful and fearless zeal that inspired them, the hopes that sustained them faithful to God in life and suffering, and fervently faithful in death. You say you have the Spirit that illuminated them. Can you explain to me the meaning of their mysterious utterings?

Meth. Alas, no, sir, I can only guess at the meaning of some, and I am not certain of the unquestioned meaning of any. I have carefully studied our commentators, but they are very much divided as to the exact terms used, consequently as to the precise ideas intended to be conveyed.

Scep. Then it is manifest, from your admission, that the Spirit that inspired ancient Prophets neither inspires you nor the commentators, whose contradictory renderings and bewildering speculations you so laboriously study. How resistless is the conclusion, that as you are not inspired infallibly to understand, you are not sent to explain. So certain as ancient Prophets, &c., were true ambassadors, just as certain is it that modern preachers are spurious and counterfeit.

Meth. Sir, the glorious Gospel is very plain and easy to be understood. God's love to sinful man in the gift of His Son Jesus Christ—this, sir, is the truth that sanctifies and saves, and which is vitally important to hear and obey.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 23, 1855.

PROSPECTS IN UTAH.—By the last mail from Utah, we have received much that is interesting, and that denotes the rapid march of improvement in everything that tends to exalt man in the scale of being, both spiritually and temporally. The valley resound with the hum of peaceful industry. Public buildings, bridges, mills, and manufacturing

establishments of every kind are rising up as if by magic. The husbandman, stimulated to industry by a rich soil, free from the oppression of landlords, toils early and late with a cheerful spirit, and the verdant fields increase and spread out on every hand, giving the most ample assurance that the reward of honest labour will be abundant.

One of the most important and interesting features in the spirit of the times in Utah is the great efforts that are being made to advance the cause of education. Common school-houses, seminaries, and academies are rapidly rising throughout the settlements. Literary and scientific societies are being extensively organized for the intellectual improvement of old and young. Extensive libraries of choice books are being established, and no labour or expense is spared to improve both the body and mind of the present and rising generations.

While the rest of the world are filled with perplexity, drouth, sickness, burnings, assassinations, turmoil, wars, and civil discords, the "Bees in the hive of Deseret" are gathering together every good thing from the elements which surround them, and all things are sanctified and sweetened to the faithful by a little honey from flowers of celestial growth. The pure sweets of eternal truth, which are so congenial to the honest in heart, are sour in the mouth and bitter in the belly of those whose tastes are vitiated by indulgence in unhallowed pleasures and corrupt desires. On this account military gentlemen, and the remnants of political cliques, find very limited opportunities among the "Polygamic Mormons" for the indulgence of the fashionable vices of their profession, and it is to be hoped, for the future welfare of the Indians in those parts, that they will not often be brought into contact with such specimens of Christian civilization as are a portion of the officials of the United States, who have been amongst them the past winter.

The Discourses of President B. Young, on the relative positions of the Latter-day Saints and the General Government of the United States, published in the *Journal of Discourses*, Nos. 11 and 12, may be ranked among the most remarkable productions of the age, because they contain a simple, plain, unvarnished statement of truth, directly applicable to the subject treated upon. Like the diamond, such productions are of immense value, on account of their purity and great scarcity in this age of refined hypocrisy and corrupt civilization.

It is no wonder the world think the "Mormons a strange people," a "very singular people," for they were so in the beginning, and they are becoming strangers still more every day to the lyings, whoredoms, and abominations which fill the world. They have become so very singular that they have but little regard for "wolves in sheep's clothing," or political demagogues under the title of "honourable gentlemen." Governor Young is such a "very singular man," that the light of truth and revelation unfolds to him the secret wickedness of men, and their hidden designs are made manifest. While President Pierce has not the moral stamina to do right in the simple matter of nominating a Governor for Utah, the Prophet Brigham dare hurl defiance at wickedness in high places, tell men the thoughts of their hearts, and declare, in the face of the world, that iniquity shall not be practised with impunity in the midst of the Saints. The devil rages because the domain he has usurped is invaded, and there is one little spot on the face of the whole earth where the spell of his power is broken. He knows that his time is short, and when he raves there is not wanting an abundance of "small fry" to howl in token of submission to their great master. They re-echo his sentiments in such phrases as the following, "Disgusting establishment of Mormonism, blasphemous impostor, scandalous mummary of profanity, refractory Saints," &c., &c.

Well, we like to see even devils faithful in their calling, and we do not forget that it is the nature of an ass to bray. There is no doubt but if G. S. L. City had

a grog-shop at every corner, a gaming hell in every street, and houses of prostitution at convenient distances, where "honourable gentlemen" could indulge in all the pleasures so congenial to the age, the whole furnishing plenty of business for lawyers, police, quack doctors, and sextons, nothing would be heard of "Mormons' colloquing with the Indians," or the necessity of quartering an armed force on the Saints in Utah. There would probably be but little difficulty in obtaining liberal appropriations for defraying the expenses of Indian wars, and for keeping up proper mail facilities, and Utah would be another favourite resort for low politicians, and a bone of contention between the North and the South, each grabbing at it, in childish avarice, to throw in their side of the scale, to give them a preponderating weight in the political balances of the American Confederacy.

The pure atmosphere of the Mountains has the same effect on diseased minds as it has on consumptive bodies—it soon cures or kills, but generally the moral dissolution is preceded by convulsions, and the patient usually takes timely warning, and hurries to California, where the atmosphere and diet are more congenial.

The wicked are generally blind, as well as foolish. If the government of the United States is anxious to punish rebellion and violations of Constitutional rights, they can find them much nearer home than in Utah. They will do well to take Missouri and Illinois in hand first, for murdering, plundering, and driving the Saints, and if that job is not congenial to their feelings, they can no doubt find an outlet for their military enthusiasm, and for once be entitled to credit for an act of justice, by sending their surplus troops to the frontiers of Missouri, and demanding of that state reparation for invading the public domain by an armed mob, threatening the lives of the citizens of Kansas, and of the governor of the Territory, and interfering with the elective franchise by military force—carrying the election at the cannon's mouth. The General Government think this would be assuming a fearful responsibility. Perhaps it would. If it is ruin to do right in this case, it certainly is ten fold more so to let wrong go unpunished. That might makes right is fast becoming the ruling principle of the American people. Anarchy and Lynch Law are the order of the day. The slavery question is fast kindling the fires of revolution and civil war. Query—Do the people of the United States ever think of the prophecies of Joseph Smith? Do they ever hear and reflect on the words continually reiterated in their ears, that the blood of innocence shed in Missouri and Illinois must be atoned for by this generation? The "Mormons" cannot forget these things, and they do not intend that their enemies shall. Is it possible that the Editor of the *New York Herald*, and many other guns of smaller calibre, but of the same base metal, ever think of the responsibility they assume by approving the shedding of innocent blood, and adding fuel to the flames of mobocracy, which are fast consuming the last vestige of American liberty? They shall partake of the fruits of their own labours, for the fire which they are kindling will consume them also.

It is wonderful with what self-complacency gentlemen of the press can sit astride of the fence, ready to turn to either side in order to pander to a depraved public taste, regardless of every thing but popularity and the "Almighty dollar." If Brigham Young and the "Mormons" were such fawning sycophants, the devil would go to sleep, and his servants would have but little to do. But no, he dare come out boldly and declare, in the face of this wicked and adulterous generation, that he will work righteousness and put down iniquity, and his words are echoed back with a loud Amen from the heart of every faithful Saint throughout the world. While this declaration makes the honest and pure in heart to rejoice, it is a sickening dose to the cankered souls of those who bow to the golden god, and worship at the shrine of harlots. But let the wick-

ed rage, for the set time to favour Zion has come. Amidst the storms of anarchy the genius of liberty will nestle in her bosom, and when the demon of confusion and civil war shall have drenched the American soil in blood until the cries of innocence are avenged, the little stone will roll down from the Mountains and bring deliverance from the west. The Lord through His Prophets has spoken it.

HALF-YEARLY STATISTICAL REPORT.—The Statistical Report of the Church in the British Islands, for the half-year ending the 30th inst., will be required at our Office within seven days after, without fail.

The particulars required are—name of Conference; number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; the number of persons excommunicated, dead, emigrated, and baptized since the date of the last half-year's report; and the total number of members, including officers and scattered members. The name of the Pastor, President, and Secretary should also be given, and they are particularly requested to furnish us with the report in due time.

If there should be any Branch, or any scattered members, not attached to a Conference, they will please report themselves to us.

Pastors, Presidents, Book Agents, and Treasurers generally are referred to *Instructions* given in *Star* current Volume, page 24, for notices which claim their particular attention at the close of each quarter. Any of these officers who have been lately appointed will be much aided by making themselves acquainted with those *Instructions*.

THE DESERET NEWS.—At the commencement of Volume V. of the *Deseret News*, we again call the attention of the Saints to the great importance of securing that paper for their individual benefit, and that of their children after them. The *History of Joseph Smith*; the Epistles of the First Presidency; the Sermons delivered in the Tabernacle, G. S. L. City, by the First Presidency, the Twelve Apostles, and others; the Laws enacted by the Legislature of Utah, and other public documents; highly interesting correspondence from the various settlements of the Territory, and from the Foreign Missions of the Church; and a great amount of other important information; are contained in its pages, rendering it of infinite value as a contemporary history of the great work of the Lord in the last days. As such every Latter-day Saint who desires to acquaint himself with the leading affairs of the Church and Kingdom of God, as it progresses to universal dominion in the earth, should subscribe for the *News*, and make himself acquainted with what it contains.

The paper is published weekly, at G. S. L. City, and arrives here in about two months afterwards. It is under the entire control of the Church, and, consequently, all profits arising from the sale of it flow in the same channel with the Tithing, and help to build up the kingdom of God. We observe with very great pleasure that the form has been altered to an Imperial Quarto, a size far more suitable for binding than heretofore, which will, no doubt, be highly appreciated by subscribers.

Terms—£1 13s. 8d. per annum in advance; this includes American and English postage; single copy, 9d. Vol. IV. complete, £1 13s. 8d.; single copy, 9d. Vol. III. £1 5s. 2d.; single copy, 1s. All the back numbers in print can be ordered from Utah.

UTAH MAIL.—On the 11th inst. we received the balance of the April mail from Utah, consisting of letters from the First Presidency, Elder S. W. Richards, and a number of others, and a single inclosure of the *Deseret News*, dated April 4. We presume these despatches are through the personal favour of Mr. Thos. S. Williams.

THE "WILLIAM STETSON."—The *New York Herald* of May 30, announces the

arrival at that port of the *William Stetson*, May 27. Two births occurred on board, and four deaths. This vessel was the last we despatched.

ELDER D. SPENCER writes from New York, May 27, that he was well, and expecting to leave New York for St. Louis the same day. He landed at Boston May 25.

We are requested to publish the following from the *Deseret News*, of March 21 and 28, and April 4—

"A BRIEF SKETCH OF THE HISTORY OF JOSEPH SMITH THE PROPHET, AND OF HIS PROGENITORS, WRITTEN BY HIS MOTHER, LUCY SMITH. This work was first published in England, in 1853. I procured the manuscripts while on my last mission in the United States, and was informed, at the time, that most of the work was written under the inspection of the Prophet; but from evidences since received, it is believed that the greater part of the manuscripts did not pass under his review, as there are items which are ascertained to be incorrect.

"These imperfections have undoubtedly arisen either from the impaired memory of the highly respected and aged authoress, or from the lack of correct information; or, which is the most probable, from the carelessness of the scribe in writing from time to time isolated statements from her mouth without a sufficient understanding of their connection.

"In future editions the work will be carefully revised and corrected so far as we have knowledge. In the meantime, it is believed that this history will be interesting to the Saints, and to the public generally, as from it they can make themselves acquainted with some of the greatest and most remarkable events of modern times.

"If the schools of our Territory would introduce this work as a "Reader," it would give the young and rising generation some knowledge of the facts and incidents connected with the opening of the grand dispensation of the last days.

"ORSON PRATT, Sen.

"[Papers published by the Latter-day Saints will please copy.]"

"DIED, in G. S. L. City, on the 10th instant, Joseph Russell, aged 70 years. Brother Russell had been a member of the Church of Jesus Christ of Latter-day Saints some fourteen or fifteen years; and though his fame was not very extensive, he was ever found willing to obey counsel, and do whatsoever was required at his hands. Full of years, and of good works, he has gone down to the grave, to await the morn of the resurrection, when he will, with all the faithful, receive his reward according to his works."

"MARRIED, at Pleasant Grove City, March 24, 1855, by Bishop Henson Walker, Mr. George H. A. Harris, of Ilfracombe, Devonshire, England, and Miss Ann Eliza Burrostone, of Herefordshire, England."

Foreign Correspondence.

DESERET.

*Weather and Farming—Public Buildings—
Trial of Indians for Killing Captain
Gunnison and Company—Health of the
First Presidency and the Twelve—Sugar
Works—Manufacture of Bar Iron.*

Historian's Office, Great Salt Lake City,
29th March, 1855.

Dear Brother Franklin—Again I resume my historical laconic communication with you, to post you up with the et ceteras that are transpiring here from day to day, which, while they may interest you,

and some of the items may your flock, will be left on our letter book to aid the historical collation in a future day.

After a very mild winter, a pleasant spring has already dawned upon us, which has permitted extensive arrangements to be entered into by the brethren for fencing up, preparatory to farming this season, and the general feeling throughout the Territory is to open up farms and cultivate, for we anticipate all the grain that can be raised will be needed. It is believed that snow in the mountains will be ample for this year's

irrigation. A great deal of wheat has already been sown, and the grass on the benches and over Jordan is now pasturing the herds from the city.

The large Bowery, for want of suitable lumber, &c., will not be covered in by Conference; but if the weather is suitable some of the Conference meetings will be held here. It is estimated to hold 8,000. The Endowment house is being finished by the painters. Large temporary gates are being put up to enclose the Temple Block. The Arsenal will be plastered next week, if hands can be had to do it. Brother C. Colebrook is appointed Military Store keeper, and will have a dwelling house erected within the enclosure.

The murderers of Captain Gunnison and party were tried last week by Judge Kinney in the Second Judicial District in Nephi. The jury brought in a verdict of manslaughter against three of the Indians, who were sentenced to three years' imprisonment in the Penitentiary. Colonel Steptoe, with a company of his command, attended, and I understand, from the Indians, that some of the officers, civil and military, did some trading with the squaws, though not in buck "skin;" report says it was an effort at improving their MORALS, or introducing civilization.

The health of the inhabitants of the Territory is good.

Some large herds of cattle that have wintered here, have already started on the trail for California, the cattle were in good condition, the winter having been so favourable. A few of our brethren are leaving for California, having got the California fever.

President Young has been feeble this winter, his lack of health has generally prevented him from attending the Tabernacle. He was out last Sabbath and preached in the afternoon; as the weather grows warmer, his health is improving. Brothers Heber and Jedediah are well, and so are the Twelve who are in the Valley. Notwithstanding I have been closely confined to the office this past winter, having a great anxiety to finish the History of Joseph up to the time of his death, I have done considerable preaching through the Territory. After confining myself for two or three weeks, sometimes being in the office till midnight, I have taken a run out to the Settlements and preached, agreeable to the Presidents' counsel, which has helped to improve

my health. I have just returned from a trip to Provo, and find that an excellent bridge is being erected across that river by Colonel Steptoe, 120 feet long, and the bank above the bridge is secured with rock and brush for 180 feet.

"Soldier's band" of Indians are in the city, painted, beaded, and dressed up for exhibition. They have become like clowns, and perform before the doors of the stores their unique dances and tactics, for which they generally get presents. This suits them a great deal better than work, to which they appear to have an undying antipathy.

The Sugar Works have stopped for a season, having ground over 22,000 bushels of beets into molasses during the seven weeks they were operating. It is anticipated to make good sugar next season.

The Nauvoo Brass Band gave a grand concert of vocal and instrumental music yesterday afternoon, at the Social Hall, for the Presidency and the Twelve with their families free, and in the evening to the public at fifty cents per ticket. All the families of the Twelve were invited to the afternoon performance.

Considerable interest has been awakened on the subject of Education. We have the "Polycephical Society," the "Universal Scientific Society," and the "Deseret Theological Institute" is in process of organization, which will be a grand affair.

From Iron County we hear they have made some good bar iron out of the ore, using the puddling furnace, and drawing out some bars sufficiently malleable for horse nails, which they are manufacturing and using. The greatest difficulty is to get clay of proper consistency with which to build their furnaces, that will stand the fire.

At Cedar the brethren are building a Seventies Hall, sixty-four by thirty feet, two stories high.

Yours,

GEO. A. SMITH.

PHILADELPHIA AND NEW YORK.

Arrival of the "Chimborazo" and "S. Cur-ling" — Baptisms — Departure for St. Louis.

Ship Chimborazo, off Cape May, 120 miles from Philadelphia, May 18, 1855.

President F. D. Richards.

Dear Brother—Our pilot is on board

to conduct us up the beautiful river Delaware. I take great pleasure therefore in giving you a short account of our beautiful and safe voyage over the briny deep.

We left Liverpool docks 17th April, 12 o'clock. We were taken down the river Mersey by steam-tug to the sea, and then left to the mercies of wind and waves, both of which were mild and gentle for four days, when we took fair wind as we were leaving soundings, having the blue sky and rolling billows to gaze upon—a new but majestic scene to most on board, and the cheerful countenances of the Saints, with songs of Zion, told the joy of hundreds on board, who had for many years earnestly desired and prayed for deliverance from old Babylon. Great was the joy of the Saints on leaving moorings, in the presence of Elders William Kimball, Grant, Ellsworth, Ferguson, Merrill, Dunbar, and others, in the midst of the shouts of hundreds, not unnoticed by angels, and those Prophets who predicted and foresaw the sons of Jacob gathering home from every nation, kindred, tongue, and people, to the inheritance promised him and his seed after him.

From the time we took fair wind until the 29th, we advanced prosperously. We were then becalmed for four days, and were drifting back by the tide. This day being Sabbath we held two meetings on deck, through the kindness of our noble captain. Much of the Spirit of the Lord has been manifested, and the Saints showed their willingness by unanimous vote to devote the first day of May to fasting and prayer for past favours, also to be favoured with fair wind. Be assured, this fast was not without sacrifice, as most of the Saints were getting a sharp appetite from the fast without vote—by sea-sickness. However, the Lord did not pass our sacrifice unnoticed, for previous to our dismissal of Sacrament meetings in our various wards, the captain was ordering more canvass before the fair wind which continued five successive days and nights, and which brought us safely over the banks of Newfoundland. We passed one ship dismantled; the Saints did not complain at the loose boxes and tin ware dancing to the tune of ten knots an hour, as we were getting what we asked for—fair wind, which is not attended without the waters being somewhat enraged at sea. Then we had a few days of disagreeable cold weather, attended with snow and rain,

and winds fluctuating, which is quite common at the mouth of the St. Lawrence river, where the ice of the lakes Erie and Ontario flow down.

The officers and crew were often heard to say the "Mormons" had better fast and pray again, but all with the best of feelings, and belief of some.

Sunday, 18th May, New York pilots came on board close alongside of Long Island. We learned, from the papers, of the arrival of the *Juventa* six days previous—7th inst., at Philadelphia. We find, this a close chase, as they had 18 days start.

We held three meetings this day on deck—two preaching meetings, and one Sacrament and testimony meeting, attended by the officers of the ship with the best of feelings; a day not to be forgotten, for heaven has smiled upon us, and I must say the ship is a Christian, for it has kept the Sabbath by resting, as it has been calm and fair each Sabbath, so that we have been able to hold meetings on deck.

18th. Cast anchor sixty miles from port, in the Delaware river. This is about half way from the mouth of the river, or Cape May. I am happy to report the Saints in excellent standing and health, rejoicing to see the promised land of Jacob. Considering the experience of the Saints on board, I never wish to preside over a more willing and better people than the *Chimborazo* Conference. Through my able Council and Presidents of wards, whom I often met in Council, we were able to control all things for good, and for the comfort of the Saints, which was quite satisfactory. Many came to me and said they lived better on ship-board than in England. We have kept up daily meetings twice each day in our various wards, which caused a continuation of that good Spirit that is coupled with signs following. The gifts of tongues, interpretation, prophecy, not omitting the healing of the sick by laying on of hands, have accompanied us, to our joy. Many have testified they have enjoyed more of the Spirit of God on ship board than ever before. We have enjoyed excellent health all the way, sea-sickness excepted. The Saints employed their extra time in making tents and wagon covers for the plains.

We have had two deaths of infants, one April 28, daughter of Jeremiah and—Price, by accidental fall from the hatch-

way, aged 23 months; May 2nd, son of William Beynen, of inflammation of lungs, aged 10 months; both from East Glamorganshire Conference, Wales. We have had one birth, three marriages, four baptisms, and four more applicants on arrival, one of which is mate of the ship, brother-in-law to Captain Peter Vesper, master of our ship, who has secured our blessings and warmest feelings for his kindness and good management. I can speak of him as a good navigator, and kindly disposed, by which he secured a vote of thanks, both on leaving Liverpool and on our arrival in Philadelphia. On one occasion three kettles of gruel were administered to the Saints by him, which caused them to say, "God bless the captain."

22nd. We have been detained in the river until daylight. This morning we learn the *S. Curling* arrived to-day, and will join us, and we will leave for Pittsburgh day after to-morrow.

Elders Lamoreaux and Jeremy join in love to you and all friends, and may God bless you all, and bring you safe home to Zion.

Yours in the New Covenant,

EDWARD STEVENSON.

We have much pleasure in submitting the following notice of the arrival of the above vessels, from the *Mormon* of May 26—

"EMIGRATION. — The ship *Chimborazo* arrived at Philadelphia on the 21st ult., with 432 Saints on board, under the Presidency of Elder Edward Stevenson. There was during the voyage one infant died, and another young child was injured by a fall, which was the cause of its death, One or two births. The passengers were all in good health and spirits; between two and three hundred went forward on the 27th; the others employment was mostly provided for.

"The ship *S. Curling*, S. Curling, master, arrived at this port on the 22nd ult.; Elder Israel Barlow, President. She had when she left Liverpool 581 passengers on board, and had an increase of three on the passage, and no deaths; thus she had a net increase of three. Most of the passengers left on the 24th by way of Philadelphia, en route for the Valley; the remainder of those who were going forward, went on the 25th. All in good health and spirits."

Varieties.

A VIOLENT whirlwind recently occurred at Jefferson, Cook co. Illinois, taking up men, beasts, trees, and houses as high as 100 feet from the ground.

MUGGINS observed on the door of a house the name of two physicians, and remarked that it put him in mind of a double-barrelled gun, for if one missed, the other was sure to kill.

A BEAUTIFUL Jewess attended a party in Philadelphia, where she was annoyed by a vulgar, impertinent fellow:—"And you never eat pork, Miss M.?" asked he tauntingly. "Never, sir." "Ner eat lard lumps?" he continued. "No sir; our religion teaches us to avoid everything swinish, physically and morally; therefore you will excuse me for declining to have any more words with you."

NEW POSTAL ARRANGEMENTS FOR BOOKS, PAMPHLETS, PERIODICALS, &c.—Books, Pamphlets, Periodicals, &c., can now be forwarded through the post within the United Kingdom at the following rates—Not exceeding 4 oz., 1d.; between 4 oz. and 8 oz., 2d.; do. 8 oz. and 1 lb., 4d.; do., 1 lb., and 1½ lb., 6d.; do., 1½ lb., and 2 lb., 8d.; 2d. for every additional half pound and every fractional part of half a pound. Postage to be prepaid in stamps affixed near to the address. The packet to be open at the ends, and contain inside no writing of the nature of a letter, nor outside, except the address. No packet to be more than two feet any way.

The Working Bee.

[TUNE—Roses May.]

O once I dwelt in Babylon, in darkness and in dread,
For I could see some thick dark clouds were hanging o'er my head,
But soon the "Mormon" sun burst forth, dispers'd those clouds of jet,
And I became a working bee in the hive of Deseret.